Auxiliary Guide Number for July

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

Established in 1840

"If we knew God we would serve Him, and in serving Him we would gain eternal life. It is just as sure and certain as that dawn follows darkness."—Antoine R. Ivins.

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THE ETERNAL MARRIAGE COVENANT

Elder A. William Lund

DIRECTOR OF THE UTAH GENEALOGICAL SOCIETY

Marriage is of vital interest to all mankind. It is ordained of God as the divine order by which the earth should be peopled. We are taught in the Scriptures that Adam, the first man, and his wife, Eve, were created in the image of God, and the first command given to them was, "Be fruitful and multiply and replenish the earth."

The first marriage was performed by God the Father Himself, and Adam and Eve were joined in holy wedlock before death came into the world. Death, therefore, has no part in the ceremony and was in no wise considered by the Almighty when He gave the woman to the man as a helpmeet and companion. It is very evident that this union was to be eternal, and therefore, death, having no part in the covenant, has no power to annul that convenant, which continued after mortality came, and must continue in the resurrection eternally. Any other view is in violation of the facts proclaimed by holy writ.

How happy our first parents must have been in this knowledge that their union was to endure forever, for the acts of God are eternal. In Ecclesiastes we read: "I know that whatsoever God doeth, it shall be forever."

This must be true, for the Almighty does not think in terms of mortal restrictions, as does man. Christian peoples generally concede that marriage is ordained of God, although they fail to grasp the full significance of its eternal nature. Through marriage, it is ordained that spirits shall come into this world and be clothed upon with physical tabernacles. Children thus born into this mortal world are also created in the image of God, and are subject to the same laws as were given to our first parents in the beginning. By obedience to them they shall eventually receive the fulness of joy and happiness in the celestial kingdom.

To Adam and Eve, marriage was more than a mere contract; it

was a sacred covenant, and so it should be to all. God, who instituted this eternal covenant, has safeguarded it with solemn vows and obligations. The violation of this holy covenant is met with severe penalties. Those who are untrue to their marriage vows, or who unrighteously and illegally tamper with the source of life, shall suffer the wrath of God and shall find themselves cast out from His presence. The Latter-day Saints are taught that infidelity to the sacred marriage covenant is a most heinous crime, which, in the eyes of the Almighty, is considered in guilt second only to murder through the shedding of innocent blood.

Love should be the guiding principle in all marriage. A man and his wife should love each other with all their hearts and be willing, if need be, to give their lives for each other. Marriage based on love brings happiness and joy to all having part therein. Can one believe that when death comes love will end? Surely a man can be truly happy only in that form of marriage that binds him and his wife and children throughout the eternities to come.

PRIESTHOOD AND AUTHORITY RESTORED

The Church of Jesus Christ of Latter-day Saints affirms that the Priesthood of God, which holds the authority to bind upon earth and in heaven, has been restored to earth, and that men have again been endowed with that authority by which a woman may be married to a man, not only for time, but for all eternity. Children also may be sealed to their parents and thus the family organization may continue forever. With this belief, is it any wonder that to members of the Church of Jesus Christ of Latter-Saints, marriage is a very sacred ordinance?

No other people view marriage as a permanent condition of the hereafter, or believe that the family organization continues in the life to come. A Latter-day Saint cannot conceive of a heaven where all these ties and endearing associations are dissolved. The knowledge that all the tender relations here in this life will exist in the eternal world makes his anticipation of heaven one of joy. Paul said:

> Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. (1 Cor., Chapter 11, verses 11 and 12.)

To me, this scripture means that in the plan of God, marriage covenants between men and women will only exist after this mortal life, if the contracting parties have been united in marriage through the ordinances given of the Lord, and performed by one having authority from the Lord to so marry them. This type of sacred union makes of men better husbands and fathers, and of women better wives and mothers, for it brings more fully to them the realization of the obligations they are under in teaching their children principles of morality and righteousness.

It is delightful to ponder over the truth that the sealing of parents and children for eternity has been made possible by the restoration of ordinances and the authority to administer them. This makes the happiness of parents more nearly complete because their children will always continue in that relationship to

them. This belief robs death of its terror. A husband who lays away his wife, the wife who loses a husband, and parents who are bereft of their children know that such separation is only temporary. The knowledge that they shall be united again and dwell as a family throughout eternity brings hope and joy in place of sorrow.

This glorious truth is made plain to us through a revelation given to the Prophet Joseph Smith:

> And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. (Doctrine and Covenants 132: 19.)

INHERITANCE OF THE FAITHFUL

The Christian world teaches that the faithful shall inherit crowns and sit upon thrones. Surely the wearing of crowns would be devoid of meaning if the wearer has no power, and sitting upon a throne would be an empty pastime without a domain to govern. Through this revelation, we are taught that the inheriting of crowns and thrones means that those who attain them shall have power to exercise rule over actual dominions and principalities.

The question may arise: Over whom will they rule? This question is answered in the teachings of the Lord given concerning the family organization. His promise is to those who gain exaltation, that there shall be a continuation of the seeds forever. That is, they shall be given the power of eternal increase. Then the faithful and true man will reign over his own household, over his posterity who are linked to him in the everlasting covenant of marriage.

Among the sects that existed at the time of our Saviour's early mission, was that of the Sadducees. They taught that there was no resurrection from the dead. On one occasion they questioned the Master as to whom a certain woman should belong, who, subject to the law of Moses, had married a man who died without issue and left his wife to his brother. Before her own death she was married in turn to each of seven brothers. Said they, "In the resurrection whose wife shall she be of the seven?" Jesus answered them very plainly when He said, "Ye do err, not knowing the scriptures, nor the power of God." Had these Sadducees understood the order of marriage as instituted of God, and that man cannot put asunder that which God has joined, they would have known that this woman could only be the wife of the one to whom she had been united by the authority of the Lord for eter-

nity. To the others, she was married only for this life and not for the life to come.

Unless man and wife are married by the authority of God, they, at death, become single again because they have no claim upon each other. They have fulfilled their contract made until death should separate them, and it is, therefore, not in force, neither while they are dead nor after they are resurrected from the dead. Hence, the force of the Saviour's reply, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." A revelation to Joseph Smith, the Prophet, makes this more clear:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven. (Doctrine and Covenants 132: 15, 16.)

MARRIAGES PERFORMED FOR THE DEAD

Because of this statement of the Saviour to the Sadducees, some have taught that there will be no marriage in the hereafter. Usually their reason is that marriage pertains only to this earth. True it is that marriage, like baptism, is to be performed here in mortal life. However, that does not mean that there is no way provided by which marriage and baptism can be performed for those who have died. The Church of Jesus Christ of Latter-day Saints teaches that our Lord died and was resurrected that we might live; that through His atonement He did for us, vicariously, that which we could not do for ourselves. So we firmly assert that marriage, baptism, and every ordinance necessary for eternal life can be performed for the living, and vicariously for the dead, in the holy temples of our God. For this purpose temples have been erected and in them is the authority of God for administering these ordinances.

No greater joy can come to a woman than to know that through the eternity of the marriage covenant she will always be mother to those for whom she has so greatly suffered and whom she so dearly loves. What greater honour can come to a man than to be privileged to travel side by side, arm in arm, throughout all eternity, with his wife who has gone down into the valley of the shadow of death to become the mother of his children?—(Radio address delivered Sunday, May 14th, 1933, at Salt Lake City, Utah, U. S. A.)

DESCENDANT OF SIDNEY RIGDON GIVES TESTIMONY

Recently a letter was received at the office of the First Presidency addressed to President Charles W. Penrose.

Upon opening it, it was found to have come from John C. Ellis, a grandson of Sidney Rigdon, one of the prominent figures in early Church history. It was postmarked from Miami, Florida. President Anthony W. Ivins undertook to write Mr. Ellis, informing him that President Penrose had died several years ago, and included some Church literature with his letter.

A few days ago, President Ivins received the following reply from Mr. Ellis, printed herewith because of its interest and historical value:

"Dear Sir and Brother: Words cannot express my thankfulness in your sending me three copies of your books pertaining to the only true Church in Christendom. I am permitted to greet you as brother, something I could not do before, for I was baptized and confirmed a member of the Church last Sunday by Elder Cunningham, and, as near as my knowledge goes, am the third generation of Sidney Rigdon to do so, being his grandson. My mother was Nancy Rigdon, whose name is mentioned quite frequently in the early records of the Church.

"It is needless to say, that while I have often thought over it, I cannot tell what prompted me to write to Brother Penrose, congratulating him upon his remarkable pamphlet, 'Rays of Living Light,' which someone mailed to me (name unknown). Being so familiar with my writings on the Bible, I could not help feeling impressed. You replied to that letter informing me of the death of Brother Penrose some years ago, sending me at the same time the books mentioned.

"They awakened my dormant spirit after reading them, and I felt an intense desire to meet with your people. It took me about four weeks to locate the mission here, going to the extreme of writing President Callis as to its location. Just as soon as I learned this, I attended the first meeting on Sunday, January 8th, and had the pleasure of listening to your missionaries, young ladies, Misses Vera Scadden and Thelma Call, both from Utah. The address of Miss Scadden impressed me deeply, for every word she uttered seemed to be aimed at me, and later they told me that both of them had been praying for me that I might receive more light as to their Church.

"I leave it to you, Brother Ivins, what chance did I have to escape from joining the Church when two such devoted missionaries as these were imploring our Heavenly Father to open my eyes. We are told, 'The prayers of the righteous availeth much,' and our Heavenly Father seemed gracious enough to grant their request; and here I am a full fledged member of your Church. I must say it was a happy day for me, when the spirit moved me to persist in finding the mission here.

"When I read the Doctrine and Covenants, section seventy-six, recording the revelation to Joseph Smith and Sidney Rigdon about the three grades in the eternal kingdom, I had to stare in astonishment; for about seven years ago I had written of the same thing, and had gotten all my information from the Bible. I could readily see that the New Testament pertains solely to the Celestial kingdom. Churches have made a mistake in trying to 'jam' humanity through the 'straight and narrow gate' into heaven, and, because they could not do so, consigning the sinners to an ever-burning hell.

"I had never heard of this revelation before until I read it about one month before I heard from you, and I had given copies of it to people who wished it. For this act I was condemned vigorously by theologians, so you can readily understand why your Church appealed to me, and I grasped every opportunity to affiliate with it. I was more than delighted to associate with those who really understood the Bible.

"I have found my association with the saints a regular mine of happiness and joy, and every official and member of this Mission has endeavoured to increase my knowledge in the truth.

"What a pleasure it is to attend Sunday School and Church and to see young boys and girls offering prayers to our God from the pulpit, imploring Divine protection and wisdom in studying the Holy Writ. It can be seen in no other Church in this land, for the Church of Jesus Christ demands workers in the vineyard, not 'chair warmers.' Thank God our faith demands that everyone should work for the establishing of the kingdom of God. I have nearly reached the three score and ten mark, but you may be sure that while I have breath and can talk, 'Mormonism' shall be my entire subject. I must win a place in the Celestial kingdom, and shall do all I can to help others to see the bright and shining light staring us in the face.

"I could fill twenty pages with my experiences in the various churches, and what I have seen in the Church of Jesus Christ, but you have not the time to read it, nor will I burden you any further. All I wish to tell you is of the unalloyed happiness you conferred upon me when you presented me with those books, and of the Spirit of God resting upon Sister Scadden when she reached my heart by her words in her address. I certainly thank all the members of this Mission here for their kindness to me, and I hope and pray that we will be one unbroken band in the kingdom which even now our Heavenly Father is preparing for us. May God bestow upon us His blessings and give us success in all our righteous undertakings. Yours very truly, John C. Ellis, Miami, Florida."—(*Deseret News*, April 15th, 1933.)

MAN, HIS MAKE-UP AND DESTINY

Elder Aubrey J. Parker

"Created a little lower than the angels," yet feeling assured that "his wagon is hitched to a star"—man continues to forge forward. Affianced to the worm yet akin to the gods, he feels that he is born to create, and create he does.

Some there are who would say that "the mind is man," but "Mormonism" boldly avers that "man is a dual being," and it takes both body and spirit to give him the fulness of capacity that he might go on to perfection.

It is true that "as a man thinketh, so is he." It is also true, as Thomas Carlyle has said: "We touch heaven every time we lay our hands upon a human body." Man is truly divine in his humanity.

Oliver Wendell Holmes, in his "The Chambered Nautilus," says:

> Build thee more stately mansions, O my soul,
> While the swift seasons roll;
> Leave thy low-vaulted past,
> Let each new temple nobler than the last
> Shut thee from heaven with a dome more vast,
> Till thou at length art free:
> Leaving thine outgrown shell by life's unresting sea.

The prophets have propounded the query, "What is man?" "Mormonism" answers, "He is the nucleus of a god." His make-up is majestic. He seeks to exemplify the Great Master's teach-

ings. He seeks to "possess the mind" of the greatest Being who trod earth's weary way. He is of a truth most wonderfully made. It is estimated that there is in the body of a full grown man two thousand miles of blood vessels.

Solomon says, "Man know thyself." What a field for investigation! A million lifetimes were too short a time to gain a full knowledge of man. It is said by some scientists, that in the future man will cultivate three sights: He will train his vision to use the microscope, and also to the use of the telescope, then he will also be alert as to his immediate surroundings.

Man is a singular being: he is also multiple in one aspect of his being. Modern science states that in the finger tip of a little child there are millions of atoms—minute solar systems. Man is a mammoth—great in his minutiæ.

"Mormonism" comes forth with the truism, "that as man is, God once was, and as God is, man may become," else why the invitation of Jesus when He said, "Be ye perfect even as your Father in heaven is perfect."

God has declared that, "This is my work and my glory—to bring to pass the immortality and eternal life of man." Man—immortal? Think from whence he came. His destiny is indeed glorious, his possibilities are boundless.

Man on every front is advancing tremendously! Knowledge has increased. "It has not entered into the mind of man to conceive the ultimate." Henry Ford in his 1932 forecast says, "We will have an entirely different world in less than fifty years, so different that it is impossible for us to visualize it."

"Forward" is the watchword. We cannot progress backward. Man in the strength of his Maker is might. Symonds the poet says:

> These things shall be! a loftier race
> Than e'er the world hath known shall rise
> With flame of freedom in their souls
> And light of knowledge in their eyes.
>
> New arts shall bloom of loftier mould
> And mightier music thrill the skies:
> When every life shall be a song
> And all the earth is paradise.

The earth renewed, is destined to be man's eternal home. The earth surmounted with an altar cloth, and over it all a chalice of gold from which is poured the healing streams of sunlight.

What wondrous vistas open up to our view when we consider God's handiwork—and all that man might have joy and attain his heart's desire. God is indeed his friend, and Christ his Elder Brother, with whom he may be joint heir to the Kingdom. Man know thyself—and God.

ALL real and wholesome enjoyments possible to man have been just as possible to him since first he was made of the earth as they are now; and they are possible to him chiefly in peace. To watch the corn grow, and the blossoms set; to draw hard breath over plowshare or spade, to read, to think, to love, to hope, to pray—these are the things that make men happy. . . . Now and then a wearied king, or a tormented slave, found out where the true kingdoms of the world were, and possessed himself, in a furrow or two of garden ground, of truly infinite dominion.—JOHN RUSKIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 22, 1933

EDITORIAL

SERVICE FOR UNCTION AND LAYING ON OF HANDS

A NEW ORDINANCE has been adopted by the Church of England. Never, since King Henry VIII defied the Pope and instituted the present state Church, has the service for unction and the laying on of hands formed a part of the Church of England's religious rites. Yet, formal approval for such a service was recently given in a meeting of the Upper House of Convocation of Canterbury.

No objection, of course, can be found to the ordinance itself. Christ Himself inaugurated and taught it, as did also His ancient apostles. Yet, the right of any religious body to summarily adopt such a practice, cannot but be questioned. Does the Church of England, then, admit the efficacy of an ordinance it has neglected for over four hundred years?

Conflicting opinions regarding the new proposal were expressed by the various bishops who attended the Convocation. The following excerpts form an interesting commentary upon the unity existing among the potentates of one of the largest of the so-called Christian Churches.

Dr. Barnes, Bishop of Birmingham:

I cannot accept the principle, suggestion or implication that oil which is blessed by a priest receives healing properties. If we adopt it we shall have taken a retrograde step towards religious barbarism. It is our duty to resist all such tendencies towards religious degeneration. I beg that we shall not compete in such a type of activity. If we do I do not think we can retain our own self-respect nor preserve the regard of the mass of the educated men and women of England to-day.

Bishop of Truro:

I support the proposal not only from the religious point of view, but on the grounds of modern psychology and medicine.

Bishop of St. Edmundsbury and Ipswich:

It is a practice which I cannot help but regard as having a superstitious use.

Archbishop of Canterbury:

I think the bishop's (Dr. Barnes) difficulties would be removed by a fuller study of the proposals and an understanding of what it all means. I think that it is bringing the life and ministry of the Church into line with the advances of scientific medicine.

Dean Inge, of St. Paul's Cathedral, in one of his late addresses made this statement with reference to the subject of healing:

It goes against my feelings that any clergyman should pretend to possess

supernatural or occult powers of healing. For the honour of the Church I wish that our rulers, the bishops, would speak a great deal more plainly than they do about the mischief that is being done by missions of healing. Do not let us have any hocus-pocus or pretend to work miracles.

This is the word of the Lord regarding the subject as given by the Apostle James:

> Is any man sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

The Church of Jesus Christ of Latter-day Saints has observed this simple teaching with telling effect ever since its organization. There is not a single church in Christendom which has not unwittingly been influenced by the restored Gospel. Slowly but surely, its leaven of truth is having its effect upon the whole world. Now the word comes, that in spite of the dissent of some of its most prominent leaders, the Church of England is to break a life-long precedence of silence on the subject, and adopt a principle restored to mankind a little over a hundred years ago, by the latter-day prophet, Joseph Smith.

An important phase of this doctrine has, however, been overlooked by the Church of England; namely, that the ordinance itself is of no value, unless administered by authorized servants of God. Christ appointed or commissioned seventy to go forth and preach the Gospel. At all times he impressed the disciples with the knowledge that He had *chosen* them. At no time during His ministry did He sanction a voluntary usurpation of authority.

Divine authority to administer in the ordinances of the Gospel of Jesus Christ is not a claim of the Church of England. Thus, the mere ceremony of anointing with oil and laying on of hands is but ineffectual symbolism. "They have a form of godliness, but deny the power thereof."—DENNIS MCCARTHY.

FRENCH MISSION PRESIDENT RELEASED

ANNOUNCEMENT comes from the First Presidency of the honourable release of President Golden L. Woolf of the French Mission. President Woolf leaves a Mission to which he has contributed a record of long and brilliant service. His labours began in 1912, at the time the French Mission was formally opened, and continued until 1914. Part of this time he presided over what was then known as the Lausanne Conference of the French Mission. In December, 1929, accompanied by his wife and three children, he was again called to France, this time to assume the duties of Mission President. Through dint of much effort and a progressive attitude, President Woolf's regime has been one of outstanding progress. Adverse articles in encyclopedias and other reference books have been corrected. Travelling exhibits, lectures and other unique proselyting methods have been sponsored with great success, while newspapers and magazines have published extensive and well illustrated accounts of the Church and its history. In

all his endeavours President Woolf has been conscientiously supported by his wife, Beth C. Woolf, who has presided over the Relief Society work throughout the Mission. To both President and Sister Woolf and their family, the *Millennial Star* extends hearty congratulations upon the completion of a highly commendable and faithfully performed mission. May our Heavenly Father's blessings and protection follow them on their homeward journey.

Elder Daniel J. Lang, a business man of marked experience and a former departmental manager of Z. C. M. I., has been chosen as successor to President Woolf. This will constitute Elder Lang's third mission to France, he having laboured there as a missionary in 1890-92, and as presiding officer of the French Conference of the Swiss-German Mission in 1909-11. President Lang will leave Salt Lake City for France early in July, accompanied by his wife.

RELIEF SOCIETY

Beginning with the month of July, the regular summer programme will be carried out. The circular, which was sent to all Relief Society Supervisiors and Presidents, explains in detail what is expected of you during these months. In short, the programme as outlined, is as follows:

The first meeting of the month is to be devoted to work and business, and also to bearing testimonies. For the other three or four meetings of the month, after the opening exercises and preliminary programme, the following procedure is suggested: The Second and Third weeks, appoint some sister to read a story which will be interesting, elevating, and instructive, while the other sisters are busy sewing, knitting, or making something for the bazaar in the Fall. The Fourth week is to be devoted to a social, either indoor or outdoor. Make your own programme for this occasion.—Rintha Pratt Douglas.

SUNDAY SCHOOL

Special Notice: The M. I. A. summer lessons are going to be taken from the manual, *Principles of Teaching*, by Adam S. Bennion. This course is ideal for the regular and prospective teachers of the Mission. Rather than hold a separate class for such instruction, the Sunday School Board feels that the best results will be obtained by meeting and cooperating with the M. I. A. All Sunday School workers are urged, therefore, to take full advantage of the opportunity afforded by the M. I. A. summer course.—British Mission Sunday School Board.

Sacrament Gem for July

Bless us, O Lord, for Jesus' sake:
O may we worthily partake
These emblems of the flesh and blood
Of our Redeemer, Saviour, God.

Gospel Doctrine Department

July 2. Concert Recitation: (See Lesson Leaflet) Lesson 23.

"The Place of Truth in Progress." Objective: To emphasize the value of truth.

Three things of outstanding importance may with profit be emphasized in discussing the subject. (a) A genuine love for truth will cause the individual to familiarize himself with that which is already revealed, (b) will encourage the application of known truth, and (c) foster the search for greater truth. Suggestions for discussion:

1. In what way are the truths relative to radio transmission assisting progress?
2. In what way is lack of familiarity with the causative factors of cancer and heart disease, hindering progress?
3. What could man do, if he knew the secret of how nature converts oxygen, hydrogen, and carbon into assimilable foods?
4. Name half a dozen truths, already known, which, if used, would greatly advance civilization and the cause of Christianity.

July 9. Lesson 24. "The Efficacy of Prayer." Objective: To encourage people to pray.

The simple act of asking God for guidance is an indication of strength, wisdom, and dependability. It is a safeguard against the mistakes which others may easily make. There are very few more inspiring sights than a great man kneeling before God. Suggestions for discussion:

1. Why in your judgment does Deity always make His promises contingent upon obedience?
2. Why is it undesirable to ask for things which we should not have?
3. Outline an appropriate opening prayer for Sunday School.
4. Cite personal experiences showing the desirability of family prayers.
5. Why in your judgment do great men feel their weakness?

July 16. Lesson 25. "Obeying, Honouring, and Sustaining the Law." Objective: To make better citizens.

Perhaps the outstanding point in this lesson is that one cannot be a good Latter-day Saint without being a good citizen. Progress is dependent upon law and order. The universe, God's greatest achievement, is the very essence of law and order. The stars, the planets, the satellites, streams, winds, earthquakes, even micro-organisms—all obey definite law. Chance, fortuity, and disorder are unknown to the universe. Suggestions for discussion:

1. In what sense does the motor car speeder violate his obligation to society?
2. Discuss the necessity of Latter-day Saints casting their votes during election times.
3. In the light of the present lesson, discuss the meaning of the Twelfth Article of Faith.

July 23. Lesson 26. "The Penalty of Bondage." Objective: To make men free.

The foremost thought in this lesson is that man should develop the capacity to do precisely as his best judgment suggests. This high goal can be attained only by avoiding the formation of deterring practices and habits. Men should therefore develop the spirit of self-mastery. Suggestions for discussion:

1. What do you recommend as the best way to overcome the habit of

scolding in the home, nagging children, talking unkindly of the Church authorities?

2. Suggest an excellent means of learning to pray in public.

3. Why is an individual with a bad temper unable to do as he chooses? How would you correct it?

4. What do you suggest in lieu of card playing? Is your suggestion feasible? Attractive?

NEW TESTAMENT "A" DEPARTMENT

July 2. Concert Recitation. (Matt. 6: 9-13). After this manner therefore pray ye: "Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Lesson 22. "The Beatitudes." "Blessed are they which are persecuted for righteousness sake." Objective: To show that it is better to be ill-treated for right doing, than to be commended for wrong doing.

July 9. Lesson 23. "Ye are the Salt of the Earth. . . . the Light of the World." Objective: To show that Jesus demanded a high standard of living in thought and deed.

July 16. Lesson 24. "The Place of Sincerity in the Religious Life." Objective: To show that sincerity is an essential quality of character in a truly religious person.

July 23. Lesson 25. "Temptation: Sins of Commission and Sins of Omission." Objective: To show that temptation is inward more than outward, is either to do wrong or to fail to do right; and to suggest ways of avoiding temptation, or, when need be, of overcoming them.

PRIMARY

July 2. Review Lesson. During this period, let the children re-tell some of the stories already studied. If possible have each child tell about someone who has been benefited by offering a prayer to God.

July 9. Lesson 60. "An Army and a Prayer to God." Text: II Kings, 18, 19. Objective: "Ask and ye shall receive."

July 16. Lesson 61. "Hezekiah Comforted." Texts: II Kings 20: 1-12; Isaiah, 38. Objective: "Ask and ye shall receive."

July 23. Lesson 62. "The Captive Princes." Text: Daniel 1. Objective: Simple, proper food makes for stronger bodies, keener minds and happier dispositions.—*The Instructor.*

It is suggested that two and one-half minute talks be based upon the following topics: "Teach the Gospel By Example," and "Why Truth Makes Men Free."

For singing practice during the month of July, the following songs are suggested: "Father in Heaven, We Do Believe," and "May We, Who Know the Joyful Sound."—L. T. N.

MUTUAL IMPROVEMENT ASSOCIATION

THERE are two suggestive programmes outlined for the summer course. The district and branch officers should decide before beginning the summer work which of the two alternatives they desire to carry out. Having made their decision, the programme as outlined should be carefully followed.

Alternative "A." First Period: Study of *Prineiples of Teaching*, by Adam S. Bennion. Second Period: Etiquette, Physical Culture, and Social Evenings.

Alternative "B." An outlined programme for out-of-doors.

First Night. Opening Exercises.

"A." *First Period*: *Prineiples of Teaching*, Lesson No. 1. "On Becoming a Teacher." Objective: That we may realize our opportunities.

Seeond Period: "Etiquette," Lesson No. 1. Objective: To mutually improve ourselves socially.

"B." A study of Nature's beauties.

Seeond Night. Opening Exercises.

"A." *First Period*: *Principles of Teaching*, Lesson No. 2. "What Teaching Means." Objective: To inspire us to higher ideals.

Seeond Period: Indoor Activity.

"B." Physical Activity.

Third Night. Opening Exercises.

"A.' *First Period*: *Prineiples of Teaching*, Lesson No. 3. "The Lesson Objective." Objective: That we may understand the meaning of lesson presentation.

Seeond Period: "Physical Culture," Lesson No. 1. Objective: That we may improve our health by correct breathing exercises.

"B." Study of man's achievements in your locality.

Fourth Night. "Participation Night."

"A" or "B." Suggestions:

1. Ramble.
2. Field games.
3. Indoor entertainment; endeavour to utilize the material as submitted in the past activity programmes.

—L. C. R. and I. A. W.

ULSTER DISTRICT CONFERENCE

ULSTER DISTRICT, on June 4th, at the Belfast Branch Hall, enjoyed one of the most successful conferences in its history. In the morning session, after the preliminary exercises, the members separated into Priesthood and Relief Society groups to receive instruction and advice from the Mission Authorities. President James H. Douglas and Patriarch James H. Wallis conducted the meeting of the Priesthood group, and Sisters Rintha Pratt Douglas and Elizabeth T. Wallis lead the Relief Society discussion.

The afternoon session proved interesting and educational to those in attendance. After the sustaining of the Church, Mission and District officials by the members present, District President George H. Curtis read the following statistical report for the preceeding eight months: "From September 25, 1932, to June 4th,

1933, there has been an average of three travelling Elders in the District. They have tracted 695 hours, visited investigators 1,169 hours, visited members 1,189 hours, and have spent 1,639 hours in meetings. They have distributed 42,024 tracts, 610 pamphlets, 27 Church Books, 21 copies of the Book of Mormon, and have performed six baptisms." Following the report, the conference theme, "The Restoration of the Gospel," was presented in a series of five talks given by members of the Belfast Branch. The speakers pointed out very clearly to the audience how the prophesied apostasy crept into the primitive church that Jesus Christ had established, and how, through Joseph Smith, truly an instrument in God's hands, the Church of Jesus Christ was re-established.

In the evening session, with a large crowd of members and investigators in attendance, the conference was brought to a climax by the remarks of the Mission Authorities. Sister Douglas and Sister Wallis expressed their firm conviction of the truth of the Gospel message. Patriarch Wallis, taking as his text the Bible quotation, "By their fruits ye shall know them," gave a fine discourse to prove that "Mormonism" has stood that test. President Douglas, in his remarks, continued in the same vein, citing as examples of the fruits of "Mormonism" the noted men that the Church has produced during its short period of history. Throughout the three conference sessions, musical numbers were presented by the Belfast Branch Bee-Hive Sextette.

On Monday the Mission authorities and travelling Elders enjoyed a trip to the famous Giant's Causeway, near Portrush, a North Ireland seaside resort. Favoured with perfect weather conditions, the party marvelled and were thrilled at the beauties of nature in this Ulster wonderland. Elders' meeting on Tuesday concluded the conference.

The conference was under the direction of President James H. Douglas of the British Mission, and the auxiliary meetings and their activities were directed by Sister Rintha Pratt Douglas, consulting supervisor of auxiliaries and president of the British Mission Relief Societies. There were in attendance also Patriarch James H. Wallis and Sister Elizabeth T. Wallis of the European Mission Office; President Sylvan E. Needham of the Newcastle District; President Frank R. Miller and Elder Louis W. Meadows of the London District; Elders Eugene A. Hooper and William R. Houston of the Liverpool District, and President George H. Curtis and Elder Stephen L. Dunford of the Ulster District.

STEPHEN L. DUNFORD, Clerk of Conference.

CHURCH WIDE NEWS

CO-OPERATION and sacrifice recently built two new chapels in the Manchester and Belvedere Wards of Los Angeles Stake. These new structures were dedicated by President Heber J. Grant while on a visit to California.

MEMBERS of the Aaronic Priesthood throughout the Church observed, on Sunday, May 21st, the 104th anniversary of the restoration of the Aaronic Priesthood. Programmes featuring the story of the restoration, and the growth of the Priesthood and its activities, were presented by deacons, teachers, and priests of the various wards.

ELDER RUFUS K. HARDY has been appointed by the First Presidency to preside over the New Zealand Mission. This will be his third mission to that country for the Church, he having served there as a travelling missionary from 1897 to 1907, and as Mission President from 1908 to 1910. He will succeed Acting President Harold T. Christensen.

THE first "M" Men-Gleaner Girls banquet in the history of the Danish Mission was recently held in the Copenhagen chapel. Through the co-operation of all the various auxiliary organizations the affair proved an outstanding success. Tables were arranged in a square formation and were attractively decorated. The Relief Society cooked a delicious meal, which the Gleaner Girls served. A novelty programme was contributed by the travelling Elders.

LATTER-DAY SAINT ELDERS are now given the same privileges as the ministers of other churches in applying for places in the regular United States Army chaplains' corps. The announcement comes from Washington, D.C., and culminates a long fight for "Mormon" equality among the religions of America. The principal figures in bringing about the decision were President Heber J. Grant and Elder Elbert D. Thomas, United States Senator from Utah.

ANNUAL M. I. A. slogan number twenty, to be used throughout the 1933-34 season, was adopted at a recent meeting of the general board of the M. I. A. The new slogan is: "Inspired by the Refining Influences of 'Mormonism' We Will Develop the Gifts Within Us." As in the past years this slogan will be featured in all M. I. A. work, and will be recited in concert at each meeting. Thus, the slogan constitutes an inspirational guide for the aims and ideals of the Mutual Improvement organization.

ELDER EDWARD P. KIMBALL, senior organist of the Salt Lake Tabernacle, has been called by the First Presidency to organize and conduct a Church bureau of information in Washington, D.C. He will also preside at the console of the great organ recently installed in the new Washington chapel. Elder Kimball has been prominent in Church music circles for many years, serving as a member of the Sunday School General Board since 1916, and as Tabernacle organist since 1905. He has fulfilled two missions for the Church, one, as president of the German-Austrian Mission. His family will accompany him and make their home in Washington.

FROM THE MISSION FIELD

Appointment: Elder Stephen L. Dunford was appointed June 26th, to succeed Elder George H. Curtis as president of the Ulster District.

Transfers: On June 14th, Elder Charles J. Solomon was transferred from the Leeds to the Nottingham District; Elder Max R. Openshaw from the Leeds to the Ulster District; Elder Wood C. Williams from the Scottish to the Norwich District; and Elder Carl G. Agren from the Norwich to the Scottish District.

Releases and Departures: Elder Kenneth M. Wheelwright of the Scottish, Nottingham, and Bristol Districts, was honourably released May 1st, and will return to his home in America, aboard the s.s. *Manhattan*, sailing from Havre, July 6th. Elder Louis W. Meadows of the Birmingham, Hull, and London Districts, released on May 15th, will return home with Elder Wheelwright.

Doings in the Districts: *Ulster*—Two candidates for Church membership were baptized, May 28th, at the Turkish Baths in Belfast.

Norwich—The District M. I. A. Contest, featuring inter-branch competition in drama, music, public speaking, debate, poetry, and re-told story, was held on Whitsun Monday in Yarmouth. Four branches competed for the award, a sacrament set, which was won by the Thurlton Branch. Over one hundred members and friends attended the contest.

CHARACTER OF A HAPPY LIFE

How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepared for death,
United to the world by care
Of public fame, or private breath;

Who envies none that chance doth raise
Nor vice; who never understood
How deepest wounds are given by praise;
Nor rules of state, but rules of good:

Who hath his life from rumours freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great;

Who God doth late and early pray
More of His grace than gifts to lend;
And entertains the harmless day
With a religious book or friend;

This man is freed from servile bands
Of hope to raise, or fear to fall:
Lord of himself, though not of land;
And having nothing, yet hath all.

SIR H. WOOTTON

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